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WEEKLY REVIEW.

—Among the features of the apostolic life given by the apostle Paul, is this, As poor yet making many rich. There are a good many who claim to be successors of the apostles, but not many of these resemble very closely the inspired photograph, in this particular feature. Some, however, who claim no such descent, seem to have some resemblance to them in this. Not many men feel that they can afford to give away £16.000 a year. But note this; especially they who have listened to the detractions published regarding Messrs Moody and Sankey:

"The royalty upon the Moody and Sankey Hymn Book in America during the first six months of their labors amounted to nearly £8,000, which sum is all being expended in Christ'an work under the supervision of a committee, consisting of Hon. W. E. Dodge of New York, Hon. John V. Farwell of Chicago, and Hon. G. H. Stuart of Philadelphia, as trustees of the fund; and all future profits upon the Hymn Book, as they accrue, are to be paid to this committee."

—In October last, Mrs. Thurston, widow of one of the pioneer missionaries sent out by the American Board to the Sandwich Islands in 1820, passed away at the age of 81. She died in Honolulu, and three days before her death, published this card in the *Honolulu Gazette*:

In 1819 I was beneath a father's roof in Massachusetts. A friend there invited me to join him in a perilous enterprise, involving great hardships and sacrifices. What was the encouragement? He pointed to the promise,—"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold more in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

Since that, years and years have passed away,—generation has risen after generation, old friends have been supplanted by new ones, yet all along, that promise has to my mind, been clearly fulfilled.

I have now reached the limit of human life, and have paused in the border land, having lately been made the victim of a fatal disease. What means this surpassing kindness, in the aid and sympathy of warm hearts clustering around me, and strong arms lifting me up? The first natural remark is to give this credit to our benevolent community. From my heart of hearts, I give to them and to individuals my tenderest thanks for their fellow feeling in this time of suffering need. I also read in it a deeper lesson. The time has come to complete the promise of a hundred fold reward in brothers and sisters, in sons and daughters. That is the spirit of the promise. For fifty-seven years I have with wonder noticed providences as they passed, and now about to quit the scenes of earth, I testify of them to the glory of Jesus Christ.

—We have received a specimen copy of The *Platform*, a weekly Journal of Thought and Discussion, which it is proposed, if encouragement be given, to publish in Madras. We have been requested to notice this new publication, but we find it difficult so to do. We look in vain for anything like a clearly-expressed and definite aim. We take the following from the leading article:

"We believe in the all-sufficiency of Nature, and in the truth that man's happiness and misery consist in his conforming to, or departing from, its benevolent dictates. We believe in the goodness of human nature though the latter has been blurred and distorted through the embargo put upon Reason and the licence given to the Feelings. We have a solemn reverence for Religion, the religion which teaches man his duty to his fellow-man, and which compels him, a mere microscopic speck in the great Whole, to give up searching after the inscrutable, Why?—and to content himself with that which Is."

The following is set as a motto at the beginning of the paper:

On every subject on which difference of opinion is possible, the truth depends on a balance to be struck between two sets of conflicting reasons.—J. S. Mill, *Easy on Liberty, page* 66.

We fear the writer or writers of this paper have been misled by the above dictum. Nothing can be more convenient and at the same time nothing more erroneous than the idea that the truth must necessarily lie *between* two sets of conflicting reasons. Perhaps, what John Stuart Mill meant was that in order to ascertain the truth on any subject we must consider what can be said for and against it. It is just as great a prejudice to determine that the truth must lie in the middle, as to determine that it must lie at either extreme.

—We have had this week rather a painful illustration of the progress made by Natives of this country. A number of Native gold-smiths have been detected in the work of preparing and uttering forged notes of Rs. 1000 each. The dies and stamps have been seized, and they are said to have been remarkably well executed. The paper too is said to bear an exceedingly close resemblance to the genuine material.

—God seems to have a controversy with this unhappy land. Famine has been chronic, since the days of the Mutiny; it is scarcely subdued in one part of the country, before it makes its appearance in another. Rain has been falling abundantly since our last issue, but not in the Famine districts, and it has actually added to the existing distress by destroying an immense quantity of grain at the Railway stations in the N. of India. The damage is estimated at a million stg. The railways had not the means of forwarding it with sufficient rapidity, and it consequently accumulated in great quantities at the stations.

—Is it proper to endeavour to convert a man by any other but Christian motives—prudential or moral? I think it is. A hardened sinner must have motives addressed to him which he can feel and understand. Let this be a matter for thought." The above is found in Norman Macleod's journal. The Gospel was originally addressed to hardened sinners, and as it is a sincere expression of God's interest in them, we cannot believe that any motives which would be really influential would be neglected. But what is conversion? It is a change from the thraldom of motives relating to this world, to the sway of motives pertaining to the kingdom of God; a change from a habit of unbelief to a habit of faith in Christ. The Jews who saw the loaves multiplied, suddenly became aware that here was one who had power to supply all their needs without any toil on their part, and at once decided that they would make Jesus their king. But our Lord shrunk from them. "Ye seek me because ye did eat of the loaves and were filled." There is often a great temptation for the preacher to widen the straight gate and make the narrow way appear a broad way; but this kind of preaching does not bring men under the power of God's truth. So far as we have observed, the preaching which is most blessed is that which deals with the highest motives. "The terrors of the Lord" are often the means of arousing the wicked to a sense of their danger; but they are likely to sink back to their slumbers if the love of God in Christ is not presented. Prudential motives are sometimes successful in bringing people into a position more favourable to their becoming acquainted with the Gospel. In the South of India hundreds of villages have consented to give up idolatry, keep the Sabbath, and receive Christian instruction, for the sake of certain secular advantages which they have thus expected to obtain. Thus brought under the sound of the Gospel, many of them have subsequently obtained life eternal.

—We have received another letter from Amicus. It seems that we quite misunderstood the nature of his objection. In our simplicity we never dreamed that he had scented a savour of pœdobaptism in our remark 'on confession of his faith he and his were baptized.' We certainly had no thought of establishing any other than the point before us, namely, that Gentiles as well as Jews were required to confess their faith in Christ by baptism. Our remark was elliptical. What we meant was that Cornelius was baptized on confession of his faith, and that the same was true of his friends.

—Some thousands of Natives, men, women and children are employed in the cotton-mills now so numerous in Bombay. They are employed from dawn to dark everyday including Sunday, with the exception only of one Sunday in the month. This is altogether excessive. Government should interfere to enable the operatives to have one day in seven. This is the abridgement of the working hours that is really needed, and that will tell most effectually upon the health of the operatives and the prosperity of the mills. In the hot season, work is kept up through all the hours of day light, about 14, less half an hour's intermission. Think of children being made to work 14 hours out of the 24, and that day after day!

—We understand that the Rev. D. C. Boyd has resigned the pastorate of the Free Church, Esplanade, with the expectation of proceeding in a few months to England. Mr. Boyd's health has been impaired for some time. He has been in charge of the Free Church since January 1st, 1864, without interruption, and his ministrations have been very acceptable to the church and congregation. He is personally endeared to many, and he will be much missed in Bombay.

—A friend at Egmtpoora says:

"We had a very good Watchnight Service on the 31st ult. and found the Lord present with us. The service began at 9 p. m. Bros. Pearcey, L. Catley and Hill addressed the meeting; several of the brethren and sisters bore testimony for Jesus. In response to Bro. Pearcey's call for seekers, six person sought the Lord, three of whom were backsliders. It was truly a happy and glorious season of grace."

—Some kind friend has sent us from England a volume containing the addresses delivered at the Clifton Conference of Christians of all Denominations, held in October last. The following words from Isaiah furnished subjects for the addresses: "Trees of righteousness, the planting of the Lord, that he may be glorified." These conferences have been held annually for fourteen years. We have been interested in these addresses and are glad to place the one by Mr. Henry Dening among our selections.

—The President of the Bombay Committee of the Army Scr. Reader's Society, Genl. Gell, has published in the daily papers a statement of the facts regarding Mr. Reeves. It is abundantly

evident from this statement that the Rev. Mr Davis was quite unauthorized in asking for Mr Reeves' removal from Mhow. The late Bishop Harding spoke of Mr. Reeves in terms of warm commendation:

"As Mr. Reeves has thus had so high testimony borne to him by a Bishop of Bombay who had special opportunity of knowing his work, and as he has continued to work in the same earnest, unostentatious spirit ever since, and as Mr. Davis would have no connection with Mr. Reeves except on a condition on which the undenominational rules of the Society do not insist, thus virtually declining Mr. Reeves' services, the Committees in Mhow, Bombay and London came to the conclusion that they could not in the circumstances dismiss an old faithful labourer like Mr. Reeves, and that their true course was to place him under the superintendence of an earnest Christian officer at Mhow, a member of the Church of England."

—The Government of India have sent a despatch on the Famine to the Secretary of State, in which they estimate the cost of the Famine (through loss of revenue and relief works) at six and a half millions stg.! This is just about *equivalent to the Opium Revenue for one year.*

—We are glad to get the following cheering news from Calcutta, from a brother specially engaged in work among the seamen:

"God continues to bless us here. During the past six weeks we have had over seventy sailors seeking the Lord, and I think I can answer for at least fifty that they have truly found Him. We have received thirty-six on probation and organized about a dozen classes. What is so encouraging is that they are prompt in getting to work,—testifying, praying, visiting the ships etc. I never saw such a work before. All glory to Jesus."

The classes referred to are classes for fellowship into which the converted men on board of each ship are gathered. At sea these men meet together statedly, as they have opportunity, and speak to one another of the things they have at heart. It would appear from the above letter that about a dozen classes have been formed in about six weeks, on as many different ships. On returning to Calcutta the members of a class have not merely to tell of God's dealings with them during their absence, but to hear of his dealings with their comrades on other ships, with whom they are thus brought into fellowship. Mr. Oakes, Methodist missionary, himself converted in Calcutta in 1873 under William Taylor's preaching, has been for two years engaged in this work among seamen, and has been remarkably used of the Lord in his endeavours to do them good.

—The Ritualists have long wanted a martyr, and now they have one—after a fashion,—the Rev. Mr. Tooth, who is to be committed for resisting the sentence pronounced by the Court of Arches. The church he regards as his castle and has resisted the introduction of Canon Gee appointed by the Bishop to take charge. The Bishop has ordered the church to be closed.—Meanwhile it is reported that Lord Ebury has joined the Free Church of England.

—We see it stated in the *Chr. Advocate*, that on one Sunday, in Chicago, a thousand persons were converted in the revival that has attended Messrs. Moody and Sankey's meetings there.

—We hear that a large supply of Scriptures and Scripture portions in the principal languages, of India, were disposed of by sale or gratuitously distributed at the Imperial Assemblage, Delhi, and that Mr. Baptist, agent of the Punjaub Religious Book Society was actively engaged in this work. Let us pray that there may be a blessing in this distribution of God's word.

THE METHODIST CONFERENCE AT MORADABAD.

The American Methodist Missionaries of North India met in Moradabad on the 3rd of January, to hold their thirteenth annual meeting. This body which has been considerably reduced by the recent formation of the South India Conference, now contains twenty-four American missionaries (two of whom are in America), six Zenana workers, and eight ordained Native preachers. It has for its field of labor Oudh, Rohilcund, Kumaon and Gurhwal, and the city of Cawnpore; embracing a population of from sixteen to eighteen millions.

The session just closed has been a most interesting and profitable one. The Conference was favored with the presence of Bishop Andrews whose visit to Bombay in November last is still fresh in the minds of many of your readers. He has devoted some weeks to the inspection of the work in these regions, travelling almost incessantly by rail and *dâk* and has taken great pains to make himself familiar with our Mission policy and the state of our work in all its branches. His visit to the various churches, camp-meetings and other gatherings has been attended with most happy results and he has infused much of his spirituality and quiet earnestness in those among whom he has visited. He goes hence to Madras and other places in South India, and expects to sail from Bombay early in February.

The reports presented to the Conference from the various stations were interesting and encouraging. On the Moradabad District more than a hundred adults had been baptized during the year (57 of whom were baptized at one time by Bishop Andrews). At Lucknow a new church building for the use of the English congregation had been erected: at Nynee Tal a new mission house: at Bareilly a commodious building for the use of the Theological school. This school, as well as the Orphanages and the Press (at Lucknow), had enjoyed a successful year. The Memorial school at Cawnpore (for European children) has been doing a good work during the past three years and has secured valuable property but is somewhat embarrassed by a lack of funds. It is eligibly located with an efficient European principal and should command patronage from Central and South, as well as from North, India. The Press has published during the year 33 different works, representing a total of 2,900,900 pages, (including Sunday-school papers etc). The Theological school has sent out another (its third) class of native preachers several of whom bid fair to become earnest workers. Three years of special study, while it may not make them successful preachers, will do much in the way of preparation and will at least tend to develop a habit of reading and study so necessary in the case of all our helpers.

The statistical reports gave among others the following items: Church members 1281: probationers, 757: total communicants, 2038: (of these 125 are connected with English congregations, the others with the Native church): number of Sunday schools, 133: officers and teachers, 317: scholars, 6509: Day-schools, about 200: teachers, 400: scholars, about, 8,000: baptized during the year, adults, 168, children, 207: number of church-buildings, 22: parsonages, 35: raised for self-support Rs. 4,320: for the Parent Society (for mission work in China, Japan, Mexico, and elsewhere) Rs. 1,033.

The Conference continued in session a week. In addition to the regular routine work of such occasions there were several interesting features. A missionary sermon: a meeting of the Literary and Library Association, at which two essays were read: the anniversary of the Conference Sunday-school Union, with addresses both in English and vernacular, and awarding of two prizes for vernacular Sunday-school books. On Sabbath Bishop Andrews preached a masterly sermon from the text; "He saved others; himself he cannot save:" and at the close ordained as Elders four native brethren (three of whom are engaged in pastoral work, the fourth being a teacher in the Theological school). Sabbath evening two others were ordained Deacons. The devotional meetings held every morning and evening were seasons of spiritual refreshing and will be long remembered by all who were so fortunate as to share in them. In prayer, singing and testimony many happy hours were spent, and many souls were greatly blessed.

The outlook is hopeful. Much sowing has been done in this field and the united prayer of the laborers is that God may give them an abundant harvest *this year*. The last Saturday and Sunday of the present month are to be observed throughout the Mission as days of fasting and prayer, and special services are to be held in each station at this time. Strong faith and earnest pleading with God will ensure success. How greatly all our Missions need the outpouring of the Holy Spirit. God grant that it may be given!

The Bombay Guardian.

SATURDAY, JANUARY 20, 1877.

THE STRONG MAN BOUND.

The *New York Observer* reverts to the attempt that was made, happily without success, to prevent the closing of the Centennial Exhibition on Sundays:

The men making the demand were the noisiest, and, for a time, made the impression that they were in the majority. But they were a miserably lean and scanty few, compared with the hundreds of thousands who stood by the laws of the land and the laws of God. The Roman Catholic priesthood, a few Unitarian preachers, Col. Forney, and three or four daily papers in Philadelphia, made feeble fight for the desecration of the Sabbath and defiance of the laws of Pennsylvania, but they made no impression. The Commission, with Gen. Hawley its President, and Gov. M'Cormick its Secretary, was firm and true to their trust and to the country, and maintained their integrity.

And what has been the result? Who believes that the Exhibition would have been half so successful as it has been, if it had been made a great Sabbath-breaking show? In that case it would have had no favor from the millions of Protestant Christians who have thronged it. It would have had none of that *éclat* which has attended it from the beginning. And the pecuniary results are far beyond the most sanguine expectations.

Let us then never be deterred from trying to achieve a good thing, or to stop a bad one. In the irrepressible conflict of good and evil, virtue and vice, the friends of right are often disposed to say "there's no use in trying—the devil will have his own way." But the devil is not omnipotent, and oftentimes he is very weak.

These closing words deserve to be kept in mind. "The devil is not omnipotent;" but how often Christians feel and act as though he were. Society is interpenetrated by many organic evils, which are declared to be invincible; they are regarded as belonging to the very fabric of society, so that society must fall to pieces in the efforts to remove them, and it is therefore treason to move against them; they are to be deplored and let alone. Christ was manifested to destroy the works of the devil, and it is through his people that he puts forth his power; and he tells us plainly: "Be of good cheer, I have overcome the world." "I am glorified in them," he says. The great aim of the adversary is to paralyze the people of Christ, by leading them to compare their own strength with the strength of the enemy. It was not necessary for the Anakim of Canaan to go forth and fight the Israelites; it was enough that the Prince of this world should put fear into the hearts of the spies, and send them to communicate their fear to the host of Israel. The Israelites forgot that they had the promise of victory from the Lord, and that this was just as good as victory. When Christian missionaries come into the presence of this great granite mountain of caste, they are tempted to compare with it their own appliances, and then to conclude that the god of this world is here omnipotent; if they yield to this temptation it will be the same as investing him with omnipotence. "The devil will certainly have his own way," if we let him; if we forget that he that is with us is mightier than he that is against us. The devil has no more power than Christians consent to let him have. Goliath was omnipotent, that is, invincible, as against the entire host of the Israelites until a stripling was found who remembered God. The Christian that knows in whom he has believed, can do all things through Christ who strengtheneth him. Why should we live as though Christ were in the sepulchre, or as though only five per cent. of his power had risen with him?

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Let us understand who is our Leader and Commander. Let us cease to bow down before the golden image set up in this 19th century; let us cease to whine out our complaints about the various forms of ungodliness that lift themselves up in these days. Some would have us believe that all we can do is feebly to protest against, without the slightest hope of overcoming, these modern Goliaths, until Christ shall come; he is to have the honour of subduing the world. When Joab had defeated the Ammonites and their city was about to fall into his hands, he sent for David that he might have the honour of the victory. But we are told that no *approach* to victory can be expected till Christ comes. But Christ is come; he is with his people always, having all power in heaven and in earth; he is just as mighty now as he ever will be; it only remains for "the people of the saints of the Most High God," to recognize the all-conquering might of their Leader and go forth to the battle of the Lord Almighty, as Hezekiah went forth, *with the singers in front*, praising God for the victory before it is realized because of its certainty through faith. This is the victory that overcometh the world, even our faith. For who is he that overcometh but he that believeth *that Jesus is the Son of God?* i. e. that He has now all power and is ready to employ it in their behalf.

THOUGHTS ON THE GOSPEL OF JOHN.

We have found the Messias. I. 41.

ANDREW, Simon Peter's brother, had been waiting upon the ministry of John the Baptist. He knew that he was the precursor of the Messiah. What ideas had he of the Messiah? John had spoken of Jesus as the Lamb of God. Did John himself understand the real purport of this title? We can hardly think so. He knew something of the greatness of Christ; he himself not worthy to perform the most menial office for him; knew him as one that would baptize with fire, and destroy the chaff with unquenchable fire; knew him as the Son of God; he warned men to flee from the wrath of God that should accompany the Messiah, according to the prophecy of Psalm II; how then could he speak of him as the Lamb of God? He that is least in the kingdom of heaven is greater than John the Baptist, as John himself was greater than all who had preceded him; greater as knowing Christ better; for the least disciple in this dispensation knows Christ crucified for the sins of men and raised again the Prince of Life; but not even the apostles could grasp the necessity or significance of the death of Christ till after his resurrection. We may say that the Spirit of God led John the Baptist to give Jesus this designation, as Isaiah was led to write the 53rd chapter, without any perception of the deeper meaning of the words; or we may say that John had seen with admiration the meekness and retiringness of One who had been so marvellously attested from the skies, and used this expression as most appropriate to the deep humility of his character. Hast thou found the Messiah, reader? The Anointed One who first gave himself for you, that the grace which bringeth salvation might flow to you unhindered from the throne of God? Perhaps thou wilt reply: I have found much light, much insight into the meaning of Scripture, much comfort, much hope, many Christian friends; I have found the evidence that Jesus is the Saviour of the world.—Nay last thou found Christ, found the Pearl of great Price? hast thou found thine own Messiah, one that redeems thee from all iniquity, blots out all thy sins, sets up his own kingdom within you? If thou hast found him it will not be necessary for thee to undergo, like Andrew, a novitiate of three or four years before receiving the baptism of the Holy Spirit: it is even now available for thee. Remember that the Messiah baptizeth with the Holy Ghost and with fire, and to find Him is to find this. They who find a spring of water in a land parched with drought; they who find a remedy for the plague; they who find a mine of gold; and they whose discoveries are of even less consequence than these, are heard loudly exclaiming Eureka! And shall not they who have found the Messiah, God's own panacea for all the ills of life, the terrors of death, the possibilities of the future, shall not they eagerly declare their discovery? Every one that has found the Messiah, has found more than Columbus ever did, more even than Noah did when the waters had abated, more than the flaming swords of the seraphim kept back from Adam. Alas, how few, in this day of manifold discoveries, find the Messiah! What makes it difficult? The wrong ideas of men. That which hindered the Jews from getting salvation, hinders the people of this day. They first form their own conception of Christ, and then seek the realization of that; they read the Gospels in the light of their own wishes and preconceptions; they listen to false testimony; they imagine that they have what they seek; and they live and die without the Christ of God. They imagine that the way in which the Gospel brings about harmonious relations between them and God, is by bringing Christ into conformity with their own predilections and aspirations; nor can they understand how that should be a Gospel which proposes that they be conformed to the image of God's dear Son. Let us see to it then that we find the true Messiah, the very One that shall be seen upon the great white throne. For Jesus has been careful to forewarn us that some who suppose that they know him, will cling to their delusion even in death, and be slow to part with it even when they see Christ in glory. Matt. vii. 22, 23.

FRIENDLY WORDS TO EDUCATED NATIVES.

LIGHT BRINGS RESPONSIBILITY.

IN conclusion, dear friends, allow me to draw your attention to the responsibility that waits upon opportunity. The condition of being taught of God is that we should recognize his teaching to be authoritative. Whatever instruction is from him is obligatory. Even with regard to an earthly instructor, this condition is involved. Let us suppose that you undertake to give instruction in astronomy to some poor boy. He receives all you say to him, until you begin to speak of the rotation of the earth on its axis; he smiles at this and says he never will believe that for he knows a great deal better; and he asks you to go on to the next thing. You reply: "My poor boy, you cannot understand the lessons that follow the one just given you unless you believe that; and if you do not believe what I say, but imagine that you know better than I do, and if you are simply going to pick out of my instructions what falls in with your own ideas, rejecting the rest, there is no use in my spending all this time and trouble upon you. The disciple is not above his master, but you put yourself above me, sitting in judgment on my teachings and rejecting this and that." In like manner if you wish to secure the continual instruction of God, it will not do for you to set aside this or that thing which He may show you, because it demands the surrender of cherished ideas. There is reason to believe that God comes to every man as a teacher, and that he knows how to convince them that the light he gives is really from him, and that just in the degree in which a man submits to this light and allows it to sway him, will he be guided into fuller light. We are talking now of the teaching that carries its own divine stamp with it. It points out something that is not congenial, that demands sacrifice, that involves danger, something from which the man's past habits make him shrink. Just here is the crisis. If he refuses to obey the teaching, he grieves his Teacher, possibly, alienates him for ever. Thousands have brought a blight upon their spirits by the want of this loyalty to light. They continue seeking, but their seeking only takes them in a circle. The characteristic of a true seeker is that he is willing to receive light, no matter by what medium, if it be really light, something that makes him acquainted with God, with himself, with duty. To settle it before hand that nothing good can come to you from this or that source, is anything but scholarly. Men talk about the arrogance of teachers, but nothing can exceed the arrogance of scholars, if they refuse the instruction that comes to them from above, because of its unpalatableness. Please note that we are not speaking of authority visted in some man, or claimed to be possessed by some man, but of the authority that belongs to clearly-attested truth from God. To illustrate this matter of responsibility, we may refer to the case of Naaman, the general of the forces of Syria, who was a leper. A captive maid told him that there was a prophet in Samaria, a worshipper of Jehovah, who could obtain for him relief from his terrible disease. He was satisfied that she was truthful, and that she must have been witness to such cures as she spoke of. He makes all preparations and starts upon his long journey, taking with him many costly things as presents. He followed the light that was given him, and at length stood before the door of the house where the prophet lived. He had formed an idea in his mind of the reception that the prophet would give him, and of the way in which he would effect his cure. But the prophet, without coming forth to greet him, sent a message that he should wash in the river Jordan seven times. This was all the welcome that met him. Not the slightest interest was manifested in the costly things that burdened the backs of his camels; not the slightest deference was shown to his rank; just a bare word that he should bathe in Jordan. Naaman was indignant; he came to the conclusion that he had taken this long journey on a fool's errand. He spurned the direction given him. Jordan indeed! just as though there were no rivers in Syria. At Damascus, just at his door, there were Abana and Pharphar, beautiful streams. Then what a ridiculous idea that a man could get rid of leprosy by bathing. So he resumes his homeward journey, disappointed and angry. Then his servants point out to him that he had just as much reason to try the proposed remedy, as he had to come all the way from Damascus. The same loyalty to the light from above that had brought him here, would lead him to follow the prophet's instructions. He gives heed to the suggestion of his servants, goes to Jordan, washes and is freed from his leprosy. Thousands, like him, turn away from the guidance of heaven, when it involves something that their pride or prejudice disallows. God graciously spoke to Naaman again, while he was turning away from the truth, and this time by means of his own servants; and he would have lived and died a leper if he had not given heed thereto.

Unto him that hath shall be given, says Christ; and the context shows plainly that he refers to truth grasped and followed. How many there are in this country who have reached a most unhappy condition of doubt and indecision, through their neglect of light. Truth that requires action on our part, becomes our enemy if we refuse to perform the required acts. Had we yielded ourselves to its control we should have got help undreamt of, and the mountain would have become a plain. But through disloyalty to truth, a man reaches a place where on every side he sees Alps on Alps arise, while the leprosy of prejudice gets a more complete hold of him.

Will you allow me to set before you another instance, exemplifying the danger of not following faithfully the light given? When the Israelites were on their way from Egypt to Canaan, the king of Moab was alarmed and became desirous of stopping their onward march. He could not think of any better way of accomplishing this, than to secure the services of Balaam, a prophet. He sent to him and offered have the highest rewards if he would come and by means of religious ceremonies deprive the Israelites of that divine help on which they relied. On the first visit of the king's messengers, Balaam asked God for guidance, and received a positive command from the Most High not to consent to the King's proposals. The King sent again, making larger offers. Balaam was so far dazzled by these offers that he did what he should not have done; he

asked the Lord again about the matter. The Lord suffered him to go, and he went—to his own destruction. You see he had clear light, but he was not loyal to it; he allowed a contrary inclination to spring up in his heart; he resisted the light, and was suffered to follow the guidance of his own inclination. Now there is too much reason to believe that there are many in this country (as in Europe) who have followed the light till it brought them in full view of some pathway where danger or loss or pumiliation seemed to await them, and then they have turned away. They are still seeking the light, but always with this tacet stipulation, that it shall not bring them to that pathway; and it is no wonder that they seek and find not.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

"MUST WE BE BAPTIZED?"

DEAR SIR,—I am obliged to you for the notice that you have taken of my first letter, and I need hardly say that I am quite in accord with you in what you have now said about faith having preceded the baptism of Cornelius and his friends: but I hope you will pardon me for observing that, judging from the tenor of your remarks, you have quite missed the point of the demand that was made by me.

Had you in your Friendly words to Educated Natives, which purported to be a solution of the question that forms the heading of this letter said, that it was on a confession of *their* faith, or even *on a confession of faith*, that Cornelius and his friends were baptized, the occasion for my addressing you would have been wanting. What I asked for was authority for the statement that "on confession of his [Cornelius'] faith, he and his were baptized," the obvious teaching of which unqualified statement is, that on Cornelius' making a confession of *his* faith, he and 'his kinsmen and near friends' whom he had 'called together' were baptized.

Faith is a personal act, and the confession of it imposes on those who make the confession definite duties and responsibilities, and the definite obligation so far as baptism was concerned, was duly fulfilled by Cornelius and his friends when, in obedience to the Apostolic command—a command which had emanated from the risen Lord,——they were baptized in His name. The test of the 'faith which worketh by love' is obedience, for our Lord himself has said. 'If ye love me keep my commandments,' and again 'If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.' Surely this guarantee, which it really is, for 'the mouth of the Lord hath spoken it,' ought to be sufficient inducement to impel our native believing friends to be 'buried with him in baptism' on whom they have believed to the saving of their souls.

Begging that you will kindly find a corner for this letter, which has been written with a view to remove the impression, that I had, in addressing you in the first instance, needlessly intruded myself on your space, and on your readers' attention and time.

I am again, yours faithfully,

AMICUS.

Bombay, 12 January 1877.

NOTICES.

THE announcement of a Bible class Saturday afternoons, at 17 Mazagon Road was a mistake.

THERE will be an English Praise-meeting at the American Mission Chapel, Monday, January 22nd, at 8 o'clock, P. M.

THE United Missionary Prayer-meeting will be held at the house of the Rev. T. K. Weatherhead, Girgaum, Thursday next, 6 P.M.

Epitome of News.

SATURDAY, JANUARY 13.

—*N. Y. Evangelist:* Our friend, Dr. Allison of The Banner, was in this city a fortnight ago, attending his relative Mrs. Ogden, through the ordeal of bidding adieu to her daughter, who sailed in the Ethiopia of the Anchor line. The young lady referred to, Miss Emma Ogden, was born in Pittsburgh, and reared in the First Presbyterian church of that city and in the church of Sewickly, of which her uncle Dr. Allison was formerly pastor. She graduated at the Pittsburgh Female College, and after studying medicine under Dr. James King, of Pittsburgh, graduated at the Philadelphia Female Medical College. She had every prospect of a successful career in this country, but when an opening occurred in the mission at Madura, Southern India, she accepted it gladly, as her heart had always been in the Foreign Mission field. The mother, Mrs. Ogden, resides at present in Brooklyn, and attends Dr. Cuyler's church.

—Same; Philadelphia: "The new structure of our Young Men's Christian Association has, for so vast and magnificent an enterprise, gone rapidly through to completion. It has on Chestnut street a front of 72 feet, and on Fifteenth street 230 feet. As an architectural display, it takes precedence of all in this or other lands erected for like purpose. The cost of the lot was $185,000, and of the edifice, in exact figures, $286,190, altogether verging upon half a million. The lower floor is prepared for mercantile uses, and the location will command rents of the highest class, and when the remaining debt of a little more than $100,000 is among the things that have been, a rich and steady working income will accrue to the Association."

—*Advance*: The eighth week of the Moody and Sankey meetings in Chicago has closed. The work in some of its aspects has been increasingly wonderful. The Christian Convention of last week, which some feared might interrupt it, has only deepened the interest while doing so much to multiply its influence all over the West. In nearly all the Congregational, Presbyterian, Methodist and Baptist churches of Chicago and the suburban villages, a real revival interest is manifesting itself. As to the number of conversions in connection with the Tabernacle meetings, Mr. Moody sets a good example in not undertaking to make an estimate of what can be known only to God. Yet it is evident that the number must be very great. But, up to this time, it is probable that the most important results of the meetings relate to the immediate effect upon ministers and their churches.

—The same; letter from Dr. Henry D. Porter Pas Ting Fu, China: "Eight months ago, an old man of sixty, keeper of an eating-house in Peking, killed a man in a fit of anger. He was at once arrested and put in custody. Knowing his guilt, and that he must die for it, he sent a message to his son, a young man of twenty-eight years, telling him of the dreadful affair, and asking him to come at once to see him. They met in the prison. The old man had but little to say except that his arrest was a proper one and that he had called his son home to see him once more before he died. And then he bemoaned his fate, and said, "Ah, if it were any other crime, then perhaps you might help me in some way. But now there is only the horrible certainty of speedy punishment and no hope of release."

"It seems that the son soon made up his mind what his duty was. He assured his father that he had come to save him. He went at once to the officials of the Board of Punishment at Peking and said that he was the culprit and that they had arrested the wrong person! What the process in court was I have no means of knowing at present. Suffice it to say the officials made no attempt to decide as to who was the guilty party. The young man was speedily sentenced, and after a few months of imprisonment was sent here to be executed, and on Saturday just before sundown, was beheaded in presence of a crowd, hardened no doubt by the frequent sight of horror.

"What is such an act in the view of Chinese? It is more to them than any story of Damon and Pythias. It is a young man full of life and hope, giving up that life with the utmost gladness for the salvation of an aged and very wicked father. It is the highest effort of natural human love. Aside from the lie that made it possible—and no Chinaman would stop to ask about the moral quality of that—this self-sacrifice of filial love will be applauded everywhere, and held up as a wonderful example of the noble fruit of Confucianism. Perhaps the Governor General will send a solemn petition to the august imperial throne, asking permission to build a temple in honor of such piety. The good old Latin meaning holds its own in such a case. Only last year, a little girl, disconsolate over the death of her mother, threw herself from a pagoda. The great military captain of China petitioned leave to erect a splendid memorial of her and her filial love."

—*Bombay Gazette*; London: "The Rev. Mr. Tooth of Hatcham, and the Rev. Mr. Ridsdale of Folkestone, are fighting what they doubtless regard as a great battle for the faith. They are simply defying the new Worship Regulation Act. I learn that, in the appeal case of Mr. Ridsdale, the Archbishop of Canterbury will decline to sit as one of the Judges, He was the original prosecutor, and it is because he has prejudged the case, and not because of Mr. Ridsdale's threats to take no notice of the Court if the Archbishop sits in it, that Dr. Tait has been induced to retire from the Court of Privy Council when this case comes on. But the misfortune is that the ritualists are never satisfied. If bishops sit as Judges, they say they are not lawyers, and, if lawyers try the cases alone, the ritualists declare that they have no authority in matters ecclesiastical."

—*Delhi Gazette*: "We regret to hear of a sad occurrence at Delhi on the night of Sunday last. A man of the 62nd Foot deliberately shot two of his comrades dead; he aimed at a third but missed The only particulars we have yet learned are, that the murderer, whose name is Ryley, was playing cards with three others to whom it is said he had lost money, which enraged him so that he loaded his rifle and before he could be arrested had managed to kill two of the men."

MONDAY, JANUARY 15.

—*Bombay Gazette*: "Mr. Henry P. LeMesurier, C.S.I., has resigned the Agency of the Great Indian Peninsula Railway Company at Bombay, on being appointed a member of the Egyptian Commission presided over by General Marriott. Mr. LeMesurier has the satisfaction of leaving the line of which he has had the control for the last six years in a highly prosperous and efficient state; and his services will beyond a doubt be found most useful in reorganizing the managment of the Egyptian railways and working them to the best advantage."

—Viceroy and family arrived at Calcutta Saturday evening.

—*Times of India*, on the Madras Famine: "It is rumoured that there has for long been a difference between the Duke of Buckingham and the Commander-in-Chief on the one hand, and the members of Council on the other, as to whether there was a scarcity of much importance or not, and it would be hard to say how long this dispute might have lasted, and the real famine remained unknown, if some 16,000 starving people had not arrived in Madras itself, and brought the fact very forcibly home to all who had eyes and ears. Then ensued an almost indiscriminate rush at providing relief. It is not too much to say that the Indian public has seldom been so astounded as with the extraordinary expansion of this famine from week to week. The returns up to the 2nd instant actually give us a total of 1,041,810 persons engaged on relief works, as against 817,514 on the 26th December, showing an increase of more than a quarter of a million recipients of relief—or as many as the full total in Bombay—in one week's time. Yet a month ago nine people out of ten would have said that the distress in Madras was nothing compared to that in Bombay. The cause of this sudden increase cannot actually arise from the natural growth of the distress. The people were waiting to be taken on to the works: that was all; and when the Indian Government, the Indian Press, and the Indian public realized the situation, the Madras Government has realized it too."

—The following are the stations for 1877 of the Methodist Missionaries in North India, as arranged at their recent Conference in Moradabad.

Kumaon District.—*C. W. Judd*, Presiding Elder. (P. O., Nynee Tal.) Nynee Tal.—Native Church, *C. W. Judd, Thomas Gowan.* Ditto.—English Church, *N. G. Cheney.* Eastern Kumaon.—*Richardson Gray.* Palee.—To be supplied. Paori.—*J. H. Gill.*

Rohilcund District.—*E. W. Parker*, Presiding Elder. (P. O., Moradabad.) Bareilly.—*T. J. Scott.* Khera Bajhera.—To be supplied. Shahjehanpore.—Native Church, *F. M. Wheeler.* Ditto.—Orphanage, *Henry Jackson.* Panahpur.—*H. J. Adams.* Budaon.—*T. S. Johnson.* Moradabad and Chandousi.—*G. H. McGrew.* Sumbhal.—*Zahur-ul-Huqq.* Amroha.—*H. A. Cutting.* Bijnour.—*A. D. McHenry. D. W. Thomas.*—Principal of Theological Seminary.—*John Thomas.*—Teacher.

Oudh District.—*E. Cunningham*, Presiding Elder. (P. O., Lucknow.) Lucknow.—Native Church, *H. Mansell, I. J. Fieldbrave.* Ditto.—English Church, *J. H. Messmore.* Seetapore.—*J. E. Scott.* Hurdui.—*A. C. Paul.* Gonda and Bahraich.—*B. H. Badley.* Barabanki.—*J. T. Janvier.* Roy Bareilly.—*J. T. McMahon.* Cawnpore.—Native Church, *J. W. Waugh.* Ditto. English Church, *S. Knowles. J. W. Waugh.*—Principal of Memorial School. *T. Craven*—Superintendent of Mission Press. *James Mudge*—Editor of Lucknow Witness.

Woman's foreign missionary society. Lucknow and Cawnpore Girls' Schools.—*Miss Isabella Thoburn.*—Lucknow Zenana Work.—*Miss L. E. Blackmar.* Bareilly Medical Work.—*Miss Lucilla Green.* Bareilly Girls' Orphanage.—*Miss Mary F. Cary.*

Tuesday, January 16.

—The Nizam reached his capital again on Saturday.

—The Bishop of Colombo, says the Overland *Ceylon Observer*, has entered upon a crusade against unconsecrated places of worship. None of the Church Missionary Society's buildings are consecrated. The missionaries are now sitting in Conference on this and on other subjects.

—A most disastrous fire occurred on 29th November at Tokio, in Japan. The number of houses burnt down is computed at 2,000, and for an area of six square miles the town is a blackened ruin.

—Behm and Wegner's Statistical work give the population of the globe at 1,423,917,000.

—Report of the Grant Medical College for last year: "There were 194 students, of whom 59 were fresh men. Twenty went up for the final examination for the L. M. and S. degree of the University, and eleven passed. Four students, viz., Messrs. Vaz, Fialho, Menezes, and A. D. Shroff, have gone to England to complete their education in the English schools of medicine, and sixteen students have, from one cause or another, ceased to attend the College. There were thus 154 left on the College rolls. There are at present also six gentlemen, the first four of whom are Licentiates of Medicine in England who have proceeded there to obtain English qualification fitting them to enter, if successful, the covenanted medical service of India, viz., H. D. Mussani, M. D. Makuna, D. A. Gomes, M. E. Reporter, D. P. Wurlikur, and K. R. Kirtikur. During the year two others who had qualified in England, viz., K. A. Dullal and S. S. Dantra, were successful, and obtained commissions in the service. It will, I think, be seen from this that the students of medicine are evincing a fuller appreciation of the value of the boon thus offered them by the British Government in opening up for them an honourable career in the public service of this country."

—*Bombay Gazette*; Lahore: Over two cwts of gunpowder and a quantity of cartridges have been discovered in the Artillery lines at Peshawur, supposed to have been concealed there for some time past. The quality is different from that at present in use in the service, and is supposed to have been hidden for a felonious purpose by the lascar drivers.

In the corps of the Commissariat, Conductor Muller has committed suicide by taking poison at Peshawur. He leaves a wife and six children unprovided for.

—Same: "The Bishop of Bombay who arrived in Kurrachee on the 3rd instant, left again on the 9th for Hyderabad. He held a confirmation in Kurrachee, at Trinity Church, when several young persons were confirmed."

—The barque Delawur arrived on Sunday with her cargo of coals in a state of combustion. The captain and crew have succeeded in reaching Bombay in their ship, though it was feared occasionally that the fire would gain the mastery, hence her boats were ready for leaving at a moment's notice. Seeing her long boat swung out, and hanging ready in a pair of temporary davits as she approached the harbour, it was surmised that she had picked up the people of the T. King, Teviotdale, or other missing or overdue vessel. An exceptionally high percentage of vessels this year are reported burnt at sea or arrive with their cargoes on fire, which is difficult to account for, considering the improved system of ventilation such as is now adopted. Can it be that the fore and aft ventilators along the ship's keel and bilges confine the gas and produce, instead of averting combustion?"

Wednesday, January 17.

—*Times of India:* "On Friday last, a man, who professed to be a broker, was asked to dispose of a thousand rupees note, with a promise of high commission, and the assurance that if he succeeded other notes of a like amount would be forthcoming. This man went to the Deputy Commissioner, showed the note—a forged one, of course—and reported what had passed. Khan Bahadoor Meer Abdul Ali and Mr. Inspector Sweeney were directed to take the matter in hand, and accordingly devised the following plan. The broker was to bring the man who gave him the note to a house in Bazaar Gate Street, and take him into a room where the police had previously concealed themselves. The note was marked, and he was to pretend to change it, and receive others for passing. On Sunday evening all was arranged, and the police informant brought not only the man who had given him the bad note, but his two companions, one of whom, said he, was a dulal, or agent, for the principal, who had with him four other false notes for Rs. 1,000 each. While a conversation was going on between the parties, the dulal, who had stationed himself at the head of the stairs, either saw or heard something that excited his suspicions, for he suddenly cried out, "We are betrayed, put the notes into your mouth, quick." Inspector Sweeney and Abdool Ali Khan rushed out from their concealment at once, and, with the aid of other policemen, collared the three men. They almost missed securing the notes, for the man, in whose possession they were, had them in his mouth in a moment, and was attempting to chew the notes when Inspector Sweeney forcibly extracted them from that receptacle. There were five notes, in all of Rs. 1,000 each. A quantity of paper, with dies and stamps, was subsequently seized.

—*Times of India*; Calcutta: Damage to extent of one million sterling has been done by the rain to seeds and cereals at the railway stations.

—The ten months' sales of Bengal opium and nine months' duty on Malwa opium show that the actual result is better than the estimate by the sum of £328,750.

—*Indian Chr. Herald:* "The *Mirror* reproduces a paragraph on Teetotalism from the *Saturday Review*, in which occur these characteristic words: 'Teetotalism is essentially, of course, a confession of personal weakness; yet there is no class which is so intensely conceited as to its moral superiority over the rest of the community.' Teetotalism is not, necessarily, 'a confession of personal weakness'; it is, in some instances, resolvable into a dutiful consideration for the 'weakness' of one's neighbours. But what if it always were 'a confession of personal weakness.' Is not such 'weakness' a *general* incident of human nature? And is not the readiness to confess it, a mark of 'moral superiority'? In the moral world, the really superior man is he that knows his 'weakness,' and has the boldness to confess it."

—An American correspondent of the *Freeman* gives the result of special inquiries made in Philadelphia and New York as to the effect of the special services recently held there. From his communication we quote the following:—

"Let me say at once that the testimony is emphatic in favour of the abiding good remaining from the revival. The streets of Philadelphia were filling with men, chiefly young, in search of employment, lured by the prospect of the Exposition. Many of these were converted, and through great privation and besetment have remained steadfast. The effect on drunkards who were reclaimed has been equally satisfactory. The ministers of the city, brought together for Christian work, have learned to know and love one another as never before. Christian fellowship has become more than ever a reality. The general conclusion is that, after some considerable trial, after the breaking up of active work, in many directions, for the summer, in spite of the growing interest in the Exposition and of the exceptional excitement of a presidential campaign, the work of Moody and Sankey has stood well. The churches which were most ready for it have reaped the richest harvest. All denominations have shared in the blessing. None have been more benefited by the movement than the pastors themselves. Religious life to-day, throughout the continent, is better, every way, than it was twelve months ago."

—At Mr. Moody's Convention in Chicago Major Whittle said the inquiry-meetings had their place wherever the gospel was preached. If they had faith in preaching the gospel, they would always have inquiry-meetings. He believed that if ministers would announce inquiry-meetings after service, it would impress the unconverted as an invitation. It would cause inquiry. He would have an inquiry-meeting held in rooms adjoining the room in which services were held; and if there were not ministers enough to attend the inquirers, he would have Christians educated up to assist. If Christians could be made to realize that they were behind the Word of God, as behind a cannon, they would use the power thus placed at their disposal. How easy it is to do this Christian work when we have faith. A worker is then like a man with a 100-ton Parrott gun before him, he has such a power. When faith is with us the work in the inquiry-room will then be easy for us. Inquirers should be brought to understand these three points: What God says about their being guilty: what He says of Christ as the Saviour; individual appropriation to themselves of Christ as a Saviour. When they were made to feel these points they should be prayed for. Every worker in inquiry-meetings should be very careful about his own faith. He had heard prayers in inquiry-meetings that were simply dreadful to him. He would present inquiry converts with praise instead of praying for grace after they had acknowledged conversion.

Thursday, January 18.

—The China Inland Mission has 12 Mission Districts; 53 Stations and Out-stations; 76 Native Helpers; 16 married and 20 single missionaries. The Mission was begun in 1866.

—*Bombay Gazette*: "Both the Exports and the Imports for the month of November show a marked increase over those for the corresponding month of 1875, and the result of a comparison between the totals for the eight months of each year is very favourable to the year 1876, the increase in imports amounting to within a fraction of 3 crores, and in exports to 4 crores of rupees. The high degree of prosperity indicated by these figures is especially noticeable, as might have been expected, in the exports of Indian produce and manufactures, which have been stimulated by the low rates of exchange prevailing during the greater part of last year."

—Same; Rawul Pindee: All the troops here have had extra ammunition and have been ordered to indent on the Commissariat for six months' supplies and warned to hold themselves in readiness to march at short notice.

—The *Gazette* adds: We are assured that no forward movement of any kind is at present contemplated. The preparation made by Government are only to ensure that they shall be on the alert, ready for action, in the event of a general European war."

—A *Gazette of India Extraordinary* publishes a letter addressed to Sir R. Temple by the Government of India containing their views relative to the scarcity in the Madras and Bombay Presidencies. They indicate generally the class of relief works which should be undertaken, urge the adoption of the severest economy in the relief measures compatible with the prevention of death from famine, approve of the course taken in Bombay of non-interference with private trade in connection with the supply of grain, and disapprove of the policy adopted in Madras in contracting through a local firm for 30,000 tons of grain being of opinion that the matter should be left to private trade

The same *Gazette* also publishes a despatch to the Secretary of State regarding the Famine in the Madras and Bombay Presidencies. The population affected is stated to be 27 millions, those receiving relief 1½ millions, and the estimated cost will probably be 6½ millions sterling.

—It is feared that the loss of life from cholera in the tracts of Backergunge and Noakholi is nearly equal to that from the storm wave in October 1st. The *Englishman*, referring to this subject, says:—"From enquiries that have been made over 24 villages in the lover half of the island of Sundeep, a part of the country that suffered worst from the cyclone, it appears that, out of an original population of 22,728, there perished by the storm-wave 4,428, and that, during the single month of November, there perished from cholera 2,830."

—The Governor of Bombay in Council has received a letter from Lord Carnarvon on the Famine. His Lordship says: "Your Excellency in Council has addresssd yourself to the duty of dealing, as far as human efforts can deal, with so awful a calamity, with a vigour and discrimination which merit my warmest praise."

—The engine-driver Roby, who was shot by another driver named Rutherwood, at Mooltan, has since died from the effects of the wound.

—*Word and Work*: "For something like eighteen months there has been in operation in Sheffield a very modest but exceedingly useful institution, whose beneficent work is perhaps not so well known as it deserves to be. We refer to the business of the Coffee Cart Company, which is, we believe, carried on under the auspices of members of the Society of Friends. The company's carts are supplied with hot coffee for sale at a halfpenny per cup, which is offered to purchasers in the streets who prefer non-intoxicating to alcoholic liquors. Tea is also sold, but the demand for this is much less than that for coffee. The cart men also sell sandwiches and buns, and they plant themselves in several localities where they are likely to drive a trade with workmen proceeding at an early hour in the morning to commence their day's work. This class of customers are very numerous, and they appear to appreciate this new temperance experiment very gratefully. During the Fair week the carts have done what may be called a good business. Temperance experiments of a like kind are being carried on with great success in York, Liverpool, and other towns."

—Letter from Spain in the same: "*Open* persecution is not to be feared, the danger is that the Ultramontanes, whose influence is now paramount, will clip and clip till our religious liberty or toleration be narrowed down to that which a line is—length without breadth. The stir made out of Spain, and

the deputation to Lord Derby, was a wise step, well calculated to ward off a probable contingency. We are grateful to our Christian brethren for this proof of their sympathy, while in common with them, relying on the Lord to defend His own cause. I believe the general experience to be that the work of the Lord is now prospering in Spain as it has never done since the Revolution of '68. There is a higher tone about the work, less of man, more of God in it; if the quantity be less, the quality is better."

Friday, January 19.

—*Overland Mail:* The Earl of Mar and Kellie and Lord Balfour of Burleigh have been elected to fill two vacancies in the representation of the House of Lords.

Mr. Leonard H. Courtney (L.) has been returned for Liskeard by a majority of 107.

At a meeting of the Stafford House Committee for the relief of suffering among the Turkish soldiers, on Dec. 23, it was announced that subscriptions had already been received to the extent 5,000*l.*

A deputation from the Anglo-Jewish Association waited on Lord Derby on Dec. 27, on the subject of securing protection to the Jews in Roumania and Servia.

Violent snow storms, suspending the railway traffic and destroying the telegraph wires, have prevailed in the North, whilst heavy floods have again taken place in the South.

Amongst the deaths recorded this week are—Lord Neaves; Sir R. G. Booth, Bart., M.P.; Lady Charlotte S. Gorden; Col. P. W. Luard, B.S.C., late colonel 21st Punjab Ligh Inf.; Lieut.-Col. F. A. Gould; Lieut.-Gen. G. Campbell, C.B., late 52nd Light Inf., and colonel 85th Light Inf.; Rev. J. H. A. Rudd, formerly chaplain in Bengal; Mr. R. B. Cumberland, retired surgeon Bengal Army; and Mr. R. B. Morgan, B.C.S. (retired).

A powerful combination has, it is said, been formed for the purpose of laying a series of efficient cables between this country, the Continent, and America, on the basis of a tariff of 1*s.* per word, which is to be reduced as the business gradually develops itself. It is considered by the promoters that with better connections than the existing routes handsome dividends will be earned. It is added that the contracts will be given out in a few weeks.

The English Cabinet has given way upon the extradition treaty question which has been open between the Foreign Office and the United States. The prisoner Brent has been surrendered to the United States authorities unconditionally. Lordy Derby having thus acknowledged that the English lawyers had put too severe an interpretation on the treaty, President Grant intimates that the United States Government is now prepared to consider the question of an amendment of the treaty increasing the class of offences for which extradition may be demanded. The subject is thus likely to pass from a disagreement to a better arrangement than previously existed.

—There is some wine in Bremen that was brewed in 1624. It is calculated, reckoning interest and compound interest, that each glass is worth a hundred millions stg.!

The torrents of rain which have fallen throughout Portugal have spread floods broadcast over the land. The damage done to cattle, crops, houses, railway embankments, and bridges, is as yet incalculable. The reports are coming from all parts of the country that many lives have been lost, and many families left destitute.

It is said that Lord Ebury is about to join the Free Church of England, which has been established in London under the direction of the Rev. Edward Cridge, late Dean of British Columbia, who has been consecrated a bishop by American prelates and Bishop Price.

—*Times of India*: "The Rajkumar College at Indore may be now considered an accomplished fact. Mr. Aberigh-Mackay, who some two years ago went to General Daly's dominions as tutor to the Rajah of Rutlam, has succeeded in persuading a dozen of Rajalings to work together at their books in peace and harmony—Holker's sons among the number."

The Vatican (says a despatch to the *Daily News*) is jubilant over the cordial reception vouchsafed to Monsignor Hassoun by the Prime Minister of Turkey. "The same prelate, in order to tighten the bonds of friendship between the Roman Curia and the Porte, will also be received by the Sultan in person.

—A regular steam navigation service between Java and the principal Australian ports is being organized. The Netherlands, Indian, and Australian Governments have promised each a subsidy for five voyages in 1877.

—A special telegram to the *Madras Athenæum* from Negapatam states that on Tuesday a native jeweller ran amuck, killing the head maistry of the Railway Workshops and wounding two women and four men. One woman and a man are in a precarious state. The murderer was arrested.

—Deaths last week, 472.

—*Bombay Gazette*; London: "The Hatcham ritual case, another of my last week's topics, is likely to be a very serious matter. Mr. Tooth's contumacy is fraught with great importance to the Church of England. On Sunday last he refused to permit Canon Gee the bishop's representative—the priest in charge during Mr. Tooth's inhibition—to conduct the service. Mr. Tooth was backed by his church wardens, his brother the patron, and a band of thirty stalwart Christians. Canon Gee very discreetly declined to make any row, and after protesting against the threatening attitude of Mr. Tooth and his supporters, he withdrew. Mr. Tooth has received the moral support of such men as Canon Trevor and the Rev. R. T. West, and he is likely to have the material support of the English Church Union. High Church, Low Church, and broad, everybody, in fact, who is not a ritualist, is censuring Mr. Tooth's conduct. The Nonconformist wonder whether he is to be the mouse that will gnaw the restraining net of State control, and most people expect that if the Courts—as they undoubtedly will—decide against him, there will be a secession of ritualists from the established church."

Miscellany.

—The Christian Weekly Am. reads us "The Lesson of a Leaf," in the course of which it remarks:

We make a very queer mistake each Autumn, just as a mere matter of elementary science. We say that the leaves fade and fall because the frost touches and kills them. And so we draw many a sentimental lesson in moralizing from this sudden change of color. We talk of blighted ambitions, and thwarted hopes, and early deaths, and all that, ; as if we were living under the rule of some Nemesis, or were the creatures and victims of a miserable caprice. The fact is just the reverse, and the moralizing of course wasted.

Leaves change color and fall when there is no frost whatever. They drop when fruit is ripe. They vanish when their entire work is done; and not before, even a day. A Christian cannot die before his time; nor a leaf either. This graceful and beautiful surrender of green for purple is only the dignified adieu Nature teaches the foliage to present, when it has finished its Summer offering of dutiful service unto God. She "changeth its countenance, and sendeth it away."

And the one grand lesson that the leaf teaches, is this; do your work well, then be satisfied to pass on out of the way for others.

—At the South India Conference of the M. E. body, a Pastoral Address was given, from which we make the following extracts:

Dear Brethren:—The organization of our widely scattered Churches into an Annual Conference of the Methodist Episcopal Church, seems to us a fitting time in which to address you a few words of Christian greeting and fraternal counsel.

First of all, we would ask you to join with us in praise and thanksgiving to God for the goodness and mercy with which He has crowned us in the past, and for the tokens of promise which He sets before us for the future. Though few in numbers, and weak in most of the elements by which the world estimates strength, we have yet abundant cause for encouragement when we review the steps by which God has led us, and still more when we look at the privileges and opportunities which invite us forward. Beginning without financial resources, without a staff of laborers, without local prestige, and without a single church or chapel in which to worship, we have been led, often in ways no one could have anticipated, from one point to another, until in the short space of five years, a Church of believers, under our care, has been organized in nearly every important centre throughout India. Whatever of human imperfection may have entered into this work in the past, and whatever weakness may be found in it still, we cannot but believe that it never could have been accomplished, unless guided by a wisdom, and sustained by a power, higher than that of frail and erring men.

Thus far, the majority of those enrolled as members of our various Churches have been English-speaking persons, and our preaching and other services have been chiefly conducted in the English language, but from the first our aim has been ultimately to reach the masses, of whatever race or religion, with whom our members might be brought in contact. As the Jews who had been so strangely scattered throughout the Roman Empire were constantly used by the first Evangelists as a connecting link between their work and the heathen world, so it seems highly possibly, if not indeed manifestly certain, that the English-speaking Christians of India have been scattered far and wide throughout the land, that in the providence of God, they might be used to help forward the work of bringing India to Christ. Hence, it is our earnest desire that every Church under our care should be in the most practical sense, *a Missionary Church*, not in feeling or conviction merely, but in direct, aggressive, earnest work for the salvation of the people of India.

To secure this result, it is necessary that we, one and all, be a working people. We make no provision for a market place in which any of our people may stand idle, but trust that every one may find some task, however lowly, on which to put forth earnest effort for our loving Master. Not every one can find a conspicuous place in which to work, but God never fails to provide that kind of labor, and that sphere of action, which is precisely adapted to the peculiar wants and individual talents of each disciple. May we not therefore urge you, dear brethren and sisters, ever to hold yourselves in readiness to rise up at the Master's bidding, and engage heartily in whatever work He may set before you, as well as submit cheerfully to whatever burden He may lay upon you.

In the development of our work thus far, we have introduced no new plans and advocated no new theories, but have simply fallen back upon the Evangelical methods pursued by our fathers in England and America, for which exceptional opportunities seemed to be offered among the English-speaking people in India. It has been our aim to let the Gospel become self-propagating, or, in other words, to go forth as Evangelists preaching the word, and organizing those converted into Churches, financially self-supporting, and spiritually aggressive and self-sacrificing. We have believed that wherever this is done in the true spirit of the Gospel, the Holy Spirit will not fail to thrust out more reapers from the ranks of those thus brought to Christ, and it is certainly a striking attestation of our faith in this respect, that six of the Churches under our care have been organized mainly through the efforts of those who had thus been thrust out from our membership by the Lord of the harvest. Our hope and trust is that the same plan may, with God's blessing, succeed on a larger scale when fairly introduced among the thronging multitudes of Hindoos and Mahomedans around us.

It is, perhaps, needless for us to remind you, that such a plan as we have adopted must necessarily involve no small measure of self-denial, both on the part of the ministers of the Church and of those ministered to. No congregation under our care is able to give more than a very slender support to its pastor, and we trust no one among us loves the work less on this account. Our only desire is that the spirit of self-sacrifice may be mutual as between pastor and people, and general, as applied to the whole company of associated believers. May it be our highest ambition, our most earnest desire, to hold every interest subordinate to the will of Christ, to hold our individual rights as nothing, our opportunities to do something for Christ as everything, and may we ever remember that the minister does not belong to the congregation, nor the congregation to the minister, but that both belong to Him who has purchased them with His most precious blood.

While urging your careful observance of the general rules of the Church, we would make particular reference to the rule in respect to temperance. In adopting as a general rule the principal of total abstinence, we do so expressly on the Scriptural ground that whatever imperils our weakest brother should be put far from among us. We are convinced by wide observation and no little practical experience, that we can never do much practical good to intemperate persons on any other principle, and we are profoundly convinced that the masses of the people of India would be exposed to frightful danger if released from their traditional restrictions, and exposed to the temptations to drink which unhappily are now within the reach of nearly all. Our rule is founded upon the Scriptural principle of self-denial for a brother's sake and to this principle we should carefully adhere. Other Christian friends may not see their duty in the same light, and we must be careful not to judge them in meat or drink, but while extending the broadest charity to every believer, let us firmly maintain the position in which God has enabled us to rescue many victims of intemperance, and, as we believe, to shield many weak disciples from a fatal danger.

It is a thought full of hope and encouragement, that our children, so precious to us and to God, may be trained up to be useful in India, far beyond our own feeble measure of usefulness. We would that they might all be consecrated to God's work in this needy land, and we would suggest that they be carefully instructed in one or more of the vernaculars of the country, that in whatever sphere of life their lot may be cast, they may be able to do effective work for Christ.

As many of you are brought into frequent contact with other Church organizations, and with the agents of various Missionary Societies, we would express the hope that you will cultivate the most kindly Christian relations with all who will permit you to do so, and especially to be forbearing and charitable towards those whose Church usages or methods of labor may differ much from our own. God has many kinds of workmen, and accepts many kinds of service, and we must never allow ourselves to think that because He blesses our peculiar kind of labor He does not accept our neighbor's also. Let it be our constant aim to do our own work in the way which God seems to have indicated to us, but let us at the same time ever keep a right hand extended towards every one who is trying to work in the Lord's great vineyard.

Selections.

NOAH AND THE FLOOD.

BY MR. C. H. SPURGEON.

DURING the last week Mr. Spurgeon paid a long-promised visit to the northern suburbs of London, preaching at Tottenham on Tuesday, and at Enfield on Wednesday. The last of the three discourses thus delivered related to the days of Noah.

In the course of his exposition of Genesis vii. the preacher remarked that he was not sent to invent a Gospel, but to preach it. In regard to the waste of waters, he pointed out that the deeper the flood became, the higher rose Noah in the ark of safety. It was so still with the believer who, when surrounded with the waters of affliction, is able to rise to higher communion with God.

The sermon was founded on words taken from the same chapter, verses 1 and 7: "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. . . . And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." What God commanded Noah to do he did. God had determined that he should come into the ark, and Noah obeys the call. So our election is of grace; not one shall be saved apart from believing in Christ. Still, Noah was addressed as a free agent, and the Gospel comes to us as persons of understanding. We have to leave the world and self to come into the ark.

I. God's call. "*The Lord said unto Noah.*" God calls men, and He has two sorts of call—that by His ministers, and His own special call. The one is universal, the other is special. Noah had been calling men for a hundred and twenty year, and with what success? Only his own household—his own sons and daughters responded. Not one outsider came in. Thus preachers cannot do without the aid of God—results depend upon Him. "*The Lord said unto Noah.*" God has a way of speaking unto the heart; He does not deal with men as though they were logs of wood. The call was effectual; the eight came and were saved. "*Come thou.*" Noah did not resist; the Lord's power constrained him to obey. Did you ever feel this call? Did you ever feel the Gospel come to *you*? Did you take Christ for your own? Did you say *I yield*?

Next, when God calles Noah must come; he must not stay. Faith is the gift of God; it is also the act of man. The Holy Spirit does not believe for you; you must believe and repent, and you will do so if you are ever saved. When called you will go forward eagerly. There must be action on the part of the soul. Noah must come to the ark. You must come to Christ, and not invent a way. Noah must come right into the ark; so must you come right into Christ. All around men were eating and drinking. Noah and his family in the ark were buried and dead to the world. There must be no more preparation; and when the call comes men must come just as they are. Noah must not any more walk around his work to survey it, nor to calculate how far he was from the sea; he must have done with it all and come in. You have been thinking of Christ; if you would be saved you must now *come*. Noah must not stand at the door to be just ready with one foot in and one out. Do not stand on the door-step of salvation! If the Lord calls you, you will not stand in a place of hope, for that is a place of defiance. Noah must come in, and the message is now *believe*.

Next, in coming to the ark Noah would be coming to God. The word was not *Go*, but *Come*. God was in the ark; He was inviting Noah to be His guest. You can never come near but by Christ. If you come to Jesus you come to God. He that dwelleth in Christ dwelleth in God. If you come to Jesus you come back to the Father's house. Further, Noah came to stay. He was never to go out again into that old world, but into a new world. Thus we have a type of salvation, and our ark is Christ. When sinners come to Christ they come to stay. There may be people who believe in a temporary salvation, but such a thing would not be worth picking up. Regeneration is the implantation of a germ which cannot die. The whole Bible is against the doctrine of saving grace being given only to the lost. Regeneration is not repeated in the same person. When we come to Christ we come to stay.

When Noah came into the ark he found all that he wanted. He could not look out on any landscape; there was no scenery to look upon; all he wanted was inside. So do we find all we need in Christ: you will not be starved if you have Him. They who are in Christ lack neither beauty nor pleasure. All business is done as unto the Lord. As Noah found all his occupation in the ark, so we find all ours in Christ.

Christ is not a Refuge to fly to occasionally. He is "all in all" to those who find Him. When God called Noah He intended him to come at once, and the door was shut. No one ever knocked at that door, but had they done so it would have been too late. The things of Christ are not things to be thought about to-morrow. Hungry and thirsty people want something to eat and drink; and the preacher would be a happy man if he found any who wanted Christ *now*. There is life for a look at the Crucified One; but the call is a call to be obeyed at once.

II. The obedience of Noah—"*Come thou.*" His obedience was unquestionable; there was no doubt in his mind; he yielded at once. It was remarkable that eight persons should thus act in unity. It was a wonder that Ham did not object, or that Mrs. Noah did not want to turn in another direction; but they all went. This is the kind of obedience that is wanted—now, Lord I will believe. People who will not come to Christ until they can understand all things are not hopeful characters. They resemble a fastidious man who, while needing food, will not eat a mouthful of a plentiful dinner until he comprehends the nature and method of cooking of all the dishes. While this one is quibbling, a hungry ploughman comes in, takes his fill, and proves himself the more sensible man of the two. The poor man comes and is satisfied while the other is asking vain questions. A drowning man has a rope thrown out to him; but he will not grasp it until he learns all about how it was twisted. Now the Gospel is offered, but the preacher does not come to answer queries. All the family of Noah went in without asking anything and they found safety. Their obedience was immediate, and Noah would rejoice that they were so willing. Happy is the family where all come to Christ. That is a blessed day in the year in which a soul gives itself up to God; the spot where one first believed becomes memorable.

The obedience of Noah becomes important to us as it was important to him and his family. They were eight common-place bodies; but they represent the commencement of history. The obedience of a poor woman may not seem to be of much importance; it is however otherwise—she is to be the mother of a boy who will bring bands to Christ. There was a school-master who always raised his hat to his scholars on entering the room, because, for aught he knew to the contrary, a prime minister might be among them. Going into the ark was a sublime act; and conversion on earth make fete-days in heaven.

When Noah went into the ark God said, "Come thou and all thine house." Do we always preach all the Gospel. Never be satisfied with coming yourself only; seek the salvation of all your house. Do you ever think of the condition of your dependents? God said "*Come*," and Noah went, and all went. Remember that good precepts may be spoiled by bad example. It was not so in this instance. Noah at six hundred years of age was in the prime of life and his sons were fine fellows. You bless God when they were born; you receive a double blessing when they are brought to Christ. Is there a Noah present without his family? Will the mother let the husband go to Heaven without her? It is a great sorrow for one to be shut out while a Noah is saved. It was a happy thing for the wives of Noah's sons, when they married into a religious family.

The sermon, which occupied nearly an hour in delivery, was addressed especially to the unconverted, and abounded with stirring appeals which, it is hoped, were not made in vain.—(*Word and Work.*)

IS IT TRUE?

BY REV. CHARLES NICHOLS.

IT is often said, "Christ is mine, and I am His." Now, let me ask you, Is Christ yours as a sentiment or as a living life in you,—ruling, reigning, controlling governing thought, feeling, word, and action? Do you thus know Him indwelling as your life? For no one can call Jesus Lord but by the Holy Ghost in the heart abiding. Then if Christ is yours, known by the Holy Ghost in you, then the Holy Ghost is as really yours, indwelling, revealing Christ as your Redeemer and Saviour, so you can now say, My Redeemer, my Saviour, my God, and do not need to ascend by prayer to call down Father, Son, or Holy Ghost, from heaven, nor into the deep to call Him from the grave, for He dwelleth with you, and shall be in you a fountain of living water springing up into everlasting life.

A living faith in God makes this felt as a living, realized truth within the soul, and you do not need to ask of God for what you have indwelling; since while faith remains there can be no such thing as the Triune removing. It is a life within our outward or physical life, the one as real as the other. When the aqueduct is laid from the fountain of waters, and connected with conducting pipes to our rooms, the union fills us with the fullness of the fountain, and we have only to turn the faucet and it flows from the fountain head; we do not have to ask or pray for water, but we open the faucet and it flows on from a living fountain, with an almost unlimited stream.

To have this water, one must pay for it in advance; if not, then it is cut off. If he repents and pays for it, it is given again. So the living water in us, the Holy Ghost, is had and enjoyed if we use it; it is always at hand: but if not used, then that is the cutting off of the abundant flow of grace to the soul, which must be repented of, and then God freely forgives and cleanses it from all unrighteousness; then the fullness follows with its outward flow, never to cease nor to be prayed for so long as dependently used.

How much time is used in consecration and prayer for what is already existing in us, ready to be used, needing only to open the mouth and let God fill it. The grace of God is always at hand for use, where simple faith is found, though it may not be seen or felt, as lamps in cars lit up in mid-day sun are not noticed, but should the train run into a tunnel, then the light appears which was not seen before, and is at hand the moment it is needed. So the Spirit of God in us may not be felt, but when the emergency comes, there it is consciously; and the promises, "I will never leave thee nor forsake thee," and "Lo, I am with you always, even unto the end of the world," are realized.

So the promise sustains not of itself, but because Father, Son, and Holy Ghost unite to confirm it. Faith holds the promisor for fulfillment; she holds the thing promised in the promise until it is had in personal experience; then faith may be lost in sight or feeling, but yet is of no more worth for improvement when felt, than when it was in the promise. It is like the water at the fountain head, to be used when needed, and as surely ours as when in the glass at our lips. In the promise, enjoyed by faith: in the fruition, enjoyed in personal experience: each in its place, never lost.

Such a redeemed soul cannot be an idler in the vineyard of the Lord, but will naturally seek to find something to do for his Lord and Master; his constant inquiry will be, "Lord, what wilt Thou have me to do?" To know that will is to do it, if we love. Such an one is in sympathy with Christ, and labors with Christ for a world's redemption. Not bought as a slave, but consecrated by the Holy Spirit to the work assigned him; drawn by the cords of love into harmony with Him; full of sympathy; no will to counteract; the conscience tender, sensitive to the approach or taint of sin as the petals of a rose to a rude touch; so tenderly united, like the tendrils of the vine clinging to the tree, that it is like taking life itself to be separated. Then the heart's cry will be, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

Such is the spirit of the devoted Christian in his Lord and Master's service. He does everything for Jesus because he loves to do it,—there is no servitude, no bondage, no burden; Christ's smile of approval is his reward as in heaven; and ever guided by the gift and power of the Holy Ghost, he is consciously in harmony with the divine mind.

Mark i. 4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins," and that, we may infer, to the new birth. Christ commencing to preach, took the same text as did John, "Repent, for the kingdom of heaven is at hand." Christ's converts, born of the Spirit, stood no higher than John's, for neither received the baptism of the "Holy Ghost and with fire," purity and power, till the day of Pentecost. (Matt. iii. 11.)

The preaching of the present day, to a great extent, is that of John's to repentance; and consequently but little permanency is seen in the church, or among converts, where the baptism of the Holy Ghost is not preached as their privilege to be enjoyed as on the day of Pentecost. (Acts ii. 39.) But it should be preached as a privilege intended for all; it should be sought by consecration and prayer as the distinct blessing of the gospel, and Christians should expect to receive it as promised. (Acts ii. 39.)

Christ's baptism came upon the disciples, converted men, at the day of Pentecost, and it is what distinguishes the gospel dispensation from olden times. But how often Christ's baptism is nullified by saying it is received when a sinner is converted or born again. The new birth is one thing, but the gift of the Holy Ghost is quite another thing. (Acts i. 5, 8.)

Converts, usually, are only weaklings, vacillating,

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as may be their personal experience or emotional enjoyment. Through the baptism of the Holy Ghost there comes a growing development of Christ's life in the soul; faith, love, and obedience are natural to those filled with the Spirit, and their pathway, like that of the just, grows brighter and brighter to the perfect day.

Christ's disciples were all consecrated to God, but were timid, vacillating, unreliable. Christ knew of their instability, and promised that they should "receive power after that the Holy Ghost should come upon them." After the blessing came upon them there was no more faltering or cowardice. They sought the promised gift in prayer. (Acts ii.) So seek and ye shall find.—*Times of Refreshing.*

EXPERIENCE.

October 21, 1876.

DR. CULLIS,—About one year ago your work was first brought to my notice. I sent for your Eleventh Report, and was exceedingly interested. It was something new to me. I then sent for "Dorothea Trudell," "Were they Miracles?" "Muller," etc. It was a new world of thought. I had heard of these things through the press, and in vague reports, and took no notice of them. The whole subject was all against my theological teaching, and I supposed them the visions of fanatics. Under this new revelation I was led to search the Scriptures to see if these things were so, and I was amazed to find I could not oppose them from the Word of God, and at once ceased to oppose, and now am the firmest believer.

Just then your Times of Refreshing and Brother Reid's "Highway" papers came to me. Brother Reid's came first, and introduced yours, and here again I was met with another heresy, which I thought had been abandoned long ago. But my heart was a great deal sounder than my head, and the Lord had most wonderfully prepared the way for the reception of truth and His own work. I was completely amazed with the great array of testimony on the side of what which I had been taught was contrary to the Word of God. I had never investigated the subject of the higher life, as I considered it dangerous doctrine. But all the time my heart yearned for something better than the life I was living.

My own experience did not satisfy. I knew enough to crave more. I would fight my way into the very presence and embrace of the beloved, and then suffer myself to be driven away, simply because I did not believe it possible to remain in such nearness of access to the dear Saviour.

I was taught to believe that the seventh of Romans was the ideal Christian life, and as it so entirely corresponded with my experience I was glad to believe it the true doctrine. As a necessary consequence the religion of my head did not satisfy or meet the demands of my hungering and thirsty soul. My Christian life has been one continued struggle, sometimes victorious, but oftener vanquished. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ, I am more than conqueror. God has done for me above all I could ask or think. I have found rest.

I now see that religion is a wonderful thing, a most blessed and abiding attainment. Instead of being a life of vacillations and humiliations, I now see it to be a grand life of endless growth and development unto the perfect day. My faith is now reaching out to those wonderful possibilities offered to every believer in the Lord Jesus Christ. It seems so amazing that I should have remained so long blinded to the simplest truths of the Bible, and so long deprived of the richest blessings of religion. My greatest desire now is that all Christians may be brought into this blessed life of faith. Like the woman of Samaria, I want to tell everybody, and yet they are not willing to believe because of my testimony.

I am a Presbyterian, a Princeton man, and necessarily find a great deal of opposition; but the Master smiles, and His blessing makes rich and adds no sorrow thereto. The Bible is a new book, prayer a new exercise, preaching a new work and faith a mighty power that makes all things possible.

Had I known these things before, my ministry would have been more blest. Now I feel almost constrained to break away from the pastorate, and seek a larger field, either as an evangelist or in some faith work. I am amazed at the resources of the Christian, am catching glimpses of the infinite power of faith. "If thou canst believe!" It is so wonderful we cannot believe. This life of faith is a new world. I want to know more and still more, and that continually. My constant prayer is, "Lord, increase my faith. Give me enlarged capacity for believing." Wicked men continually have their capacities enlarged for sin. So Christians should grow in all their capacities to serve and honor Christ. None of our people know much, if anything, about the higher life, and all are bitterly opposed to it. Sometimes my heart aches for the longing it hath to see and commune with some one who enjoys the fullness of this blessed life. We want more higher life literature. Your paper ought to find a place in every Christian home. But how can it, except it be sent? Make that a subject for prayer. Ask the Lord to give you the means to send it into every Christian home.

Yours,

—(*Times of Refreshing.*) G. G. S.

TELEGRAPHIC NEWS.

Constantinople, 12th January: The Conference met again yesterday when the Turkish Delegates still persisted in rejecting the proposals brought forward by the Powers. The German Delegate declared that any further concession was impossible.—It was understood that at this meeting the Turkish Delegates would submit a new scheme for the consideration of the Powers, but none was however presented.—It is probable that the European Plenipotentiaries will make a final communication to the Ottoman Porte on Monday next.

13th: The Envoys have decided to make a final communication to the Porte on Monday and will reassemble on the 18th instant to receive a reply. If the Porte persists in rejecting the proposals of the Powers, the Envoys will leave Constantinople on Friday next.

London, 13th: General John Ewart is expected to succeed General Macdonald in the command of the Rawul Pindee Division.

15th: With improving weather, the distrous floods which have lately visited different parts of England, are now beginning to subside.—Acting on behalf of Lord Salisbury, the Colonial Secretary, Lord Carnarvon, in a Despatch to the Viceroy of India, dated 12th instant, reviews the importance of the severe distress in the Madras and Bombay Presidencies. His Lordship previous to receipt of this despatch was unaware of the vast area of the stricken districts, and was only made acquainted therewith on receipt of the Duke of Buckingham's despatch, dated 2nd December last. Her Majesty's Government have issued instructions to the Viceroy, under date 29th ultimo, to telegraph a weekly summary of the actual facts and to send special narratives by each mail. Lord Carnarvon has also assured Lord Lytton of his hearty support to any measures that may be adopted tending to mitigate the effects of a famine and for due provision of adequate relief. His Lordship also generally approves of the measures already adopted by the Government of India, and he leaves to the Viceroy the widest discretion regarding details.

Constantinople, 15th: It is understood that the Powers have virtually abandoned the demands which were rejected by the Porte, excepting the appointment of a mixed International Commission, the Porte, however, remains obdurate. The statement that the German Delegate had declared that any further concession was impossible is now officially denied.

15th: Evening. At the sitting of the Conference to-day Lord Salisbury communicated to the Ottoman Delegates the final proposals of the Powers, only insisting upon the appointment of Governors of the Provinces being subject to the approval of the Powers for the next five years and substituting a mixed European and Ottoman for an International Commission. All the Delegates have announced that they will leave Constantinople unless these proposals are accepted. The Turkish Delegates replied that they thought it would be impossible to accept these conditions, but they would refer them to their Government, and give an answer at the next sitting of the Conference. which has been fixed either for Thursday or Saturday next.—A Grand Council has been convoked to decide the question.

Madrid 16th: The Burmese Embassy has had a State reception here. The Embassy is arranging for a commercial treaty between Spain and Burma.

London 18th: In consequence of the Rev. Arthur Tooth, Vicar of St. James, Hatcham, defying the recent judgment issued against him by the Court of Arches, the Bishop, in order to prevent riots, has closed the church. Lord Penzance has ordered the committal of Mr. Tooth.

Washington 18th: A joint Committee of Congress has agreed to refer the election of the new President to a Tribunal composed of Members of the Supreme Court and both Houses of Congress.

PASSENGERS SAILED.

Per Str. *Assyria*, 15th:

For Genoa.—Mrs Seagrine, one child, one infant and one European nurse, Mr George Gron, Mrs Hormazjee and two children, Mr A Lyon, C S and one native servant, Captain Stourton, For Leghorn, Col Sellon, Mrs Sellon, one child, two infants and two native servants.

Per P. and O. Str. *Gwalior*, 15th:

For Southampton.—Mr Irwin and infant, Mr C W Moore and two children, Capt and Mrs Scott and two children, Col Taylor, Capt G H W Ewbank, Mr Graham, Mrs C A Langley, Mr and Mrs Charles Hooley and two children, Mr T G P.tt, Capt L F Heath, Mrs Brind and two children, Mr John Patterson, Capt G F Mark, Major and Mrs Bradford, Lieut-Col Simpson, Mrs Garrioch and two children, Mr Philips, Mr A R Butcher, Mr A Brock, Mr W Brock, and Mr MacMahon.

For Brindisi.—Col Napier Sturt, Mr H W Dashwood, Col and Mrs Mainwaring, Mr and Mrs W B Langhorne, Mr T T Collis, A Lady and Gentleman, and Mr C T Brock.

For Venice.—Dr Robert Pell.

For Malta.—Mr J L Gallott, and Col and Mrs. R William.

For Suez.—Mr L H Birch.

For Aden.—Mr Robert Harding, Lieut-Col Hume, and Mr J B Caithness.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet*, 12th:

From Southampton.—Mr Busteed, Mr Streeton, Major Jarrett, Lieut-Col Wemyss, Col Swanson, Mr Campbell, Mr Lafont, Mr Dennington, Mr Wren, Mr Skuse, Capt and Mrs Woodward, Capt Hewetson, and Major Walters.

From Brindisi.—Mr Jung, Mr and Mrs E Lord, Mr Gilkison, Hon Mr and Mrs Justice Green and family, Mr Wethersole, Mr Ruelburg, Mr Williams, Mr and Mrs Latham, and Mr A L Dow.

From Venice.—Mr Pomeroy, Mr W Gordon, Capt Melvill, Mr Dorragh, and Capt Mathia.

From Suez.—Mr M D'S uza.

Per P. and O. Str. *Nizam*, 18th:

From Southampton.—Lieut-Col C H Menzies, Major and Mrs Hawthrone, Mrs Gott, infant, three children, and two daughters, Pandit Sarajlall, Mr J Clifton, Mr A Lester, Mr J Nesbit, Mr W Smith, Mr and Mrs Bryden, Mr J B Tapp, and Mr F Ford.

From Venice.—Major and Mrs Johnstone, Mr W Rick.. ers, Rev and Mrs W Clayton and infant, Mr Vogel, Mr Miles, and Rev McRaban.

From Brindisi.—Mr J C Kinnaird, Mr Mrs and Miss Maughan, Mr and Mrs Lewen and infant, Mr J Poole, Mr W Stalka.th, Mr J Allen, Mr J Greaves, Mr T Murrison, and Mr Robert.

From Suez.—Mrs Tyrell, and Mr Lamba Mudir.

From Gibraltar.—Mr and Mrs Henriques and infant, and Mr Goldie.

Domestic Occurrences.

BIRTH.

CHRISTOPHER.—January 12th, at Mazagon, Bombay, the wife of Mr. J. Christopher, B. I. S. N. Company, of a daughter.

DEATH.

YOUNG.—January 11th, 1877, at Matheran R. F. Young, late of Bombay and Clifton Gloucestershire, England, aged 55 years.

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